

THE MEANING OF HADÎTH FROM AL- QUR’ÂN

THE HISTORY OF THE COMPILERS OF THE TRADITIONAL BOOKS CLAIMING TO BE HADÎTH

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INTRODUCTION

‘All Praises is due only to ALLÂH, the Rabb-îl-Â’lamîn. He is the Creator, Nourisher and Sustainer of all His creation. Glory be to Him alone Who is Most Merciful and Beneficent. He has no partner and is beyond comprehension and vision. His knowledge permeates throughout the samâwât and wal-ardh (throughout the firmaments and the earth).’

To Commence Our Discussion on this topic the following ayâh has to be remembered:

41-40¹: “**Those who pervert² the truth in Our (i.e. Allâh’s) ayât (messages) are not hidden from Us (i.e. Allâh). Which is better? – one that is cast into the fire, or one that comes safe through, on the Day of Judgment? Do what ye will: verily He (i.e. Allâh) seeth (clearly) all that ye do.”**

The above is a severe warning by Allâh Great and Glorious to those who change the definition / meaning of Allâh’s words and messages and give a meaning other than as stated in Al-Qur’ân! Over the centuries Muslims have been misled by the so called learned scholars

¹ The first number before the dash (-) denotes the Surah (chapter) number and the second number after the dash is the ayâh / verse number in Al-Qur’ân

² Pervert: distort, misrepresent, change, alter, spoil, deprave, lead astray

into believing and accepting that the Qur'ânîc word hadîth means 'the sayings, teachings and ways of Muhammad³ the Messenger of Allâh.'

Together with the severe warning in 41-40, the following ayât should also be kept in mind:

AL-QUR'ÂN ANSWERS ALL QUESTIONS

وَلَا يَأْتُوكَ بِمِثْلِ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ نَفْسِيْرًا

25-33: “AND NO QUESTION DO THEY BRING TO THEE (i.e. MUHAMMAD) BUT WE (i.e. ALLÂH) REVEAL TO THEE (i.e. MUHAMMAD) THE TRUTH AND THE BEST TAFSEER (EXPLANATION) (THEREOF).”

الرِّكَابُ الْحِكْمَةُ آيَاتُهُ تُمَّ فَصِّلَتُ مِنْ لِدْنِ حَكِيمٍ خَبِيرٍ

11-1: “Alif. Lâm. Râ. (this is) a Book, with verses basic or fundamental (of established meaning), further explained in detail.- from One Who is Wise (i.e. Allâh) and well-acquainted (with all things)”: (Note the number of ayât stating Allâh alone explains the Qur'ân! 75-19; 14-25; 6-55; 7-32; 7-52; 7-174; 9-11; 10-24; 2-99; 13-2; 16-89; 17-12; 18-54; 30-28; 41-3; 10-37; 25-33; 65-11; 22-52; 12-111)

³ 37-181. “And peace on all the messengers!”

The purpose of this discourse is to enlighten the Muslims to the true meaning of this important **Qur'ânic word** which is used so freely but misunderstood by most Muslims as to its Qur'ânic meaning.

Before quoting all the ayât where the Arabic word hadîth appears in Al-Qur'ân a quick summary is essential:

In 39-23 Allâh calls Al-Qur'ân ***ah'sanal hadîth*** – which translates in English to Allâh's BEST AHADÎTH.

In 31-6, Allâh calls other ahadîth as ***Lah'wul hadîth*** meaning idle tales, which will mislead mankind from Al-Qur'ân, Allâh's ahadîth

In 18-6, Allâh states that Muhammad is filled with grief because the people refuse to accept Allâh's ahadîth, *i.e.* Al-Qur'ân.

In 10-32 Allâh states that only Al-Qur'ân is absolute **Truth** and any other book will lead one astray. Also in 6-153 other ways will scatter you from Allâh's great path, *i.e.* Al-Qur'ân.

In 16-64 Allâh states the reason for Revelation

In the following ayât Allâh gives warnings if one does not judge by Al-Qur'ân. 5-44; 5-45; 5-47.

If one rejects the ayât of Allâh then Allâh has no need of such a person, stated in 39-7!

If anyone conceals the truth after knowing it as stated in Al-Qur'ân then take note of the stern warnings in: 2-159; 2-174-76; 2-42!

Only Al-Qur'ân was revealed to Muhammad and no other Book: Refer to the following ayât: 38-70; 10-15 to 18; 29-51; 28-85; 33-2; 12-108; 6-50 and numerous more!

EVERY AYÂH (VERSE) IN AL-QUR'ÂN WITH THE ARABIC WORD “HADÎTH”

The Qur'ânic word **hadîth** appears **a total of 28 times** in three forms in Al-Qur'ân. We quote all the ayât where this word appears in Al-Qur'ân and the context in which it appears. Please take special note that no-where in Al-Qur'ân does the word HADÎTH applies to the sayings / actions of Muhammad the Messenger of Allâh!

FIRST FORM: حَدِيث

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنِ إِذَا سَمِعْتُمْ إِيمَانَ اللَّهِ يُكَفِّرُهَا وَيُسْتَهْزِئُهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۖ إِنَّكُمْ إِذَا مِنْهُمْ إِنَّ اللَّهَ جَامِعٌ لِّلْمُنَفِّقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿٤٠﴾

(1) 4-140. “Already has He (i.e. Allâh) sent you word in the Book (i.e. Al-Qur'ân), that when ye hear the ayât (messages) of (i.e. Allâh) held in defiance and ridicule, ye are not to sit with them unless they turn to

اَيْتَ حَدِيثٍ different theme: if ye did, ye would be like them. For Allâh will collect the hypocrites and those who defy faith - all in hell:”-

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي إِيمَانِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ سَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَا الشَّيْطَانُ فَلَا تَقْعُدْ عَدَ الَّذِكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

(2) 6-68. “When thou seest men engaged in vain discourse about Our (i.e. Allâh) ayât (i.e. messages / verses), turn away from them unless they turn to a different theme. If shaytân ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.”

أَوَلَمْ يَنْظُرُوا فِي مَكْوَبَ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدْ أَقْرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ عَدَهُ يُؤْمِنُونَ ﴿٢٩﴾

(3) 7-185. “Do they see nothing in the government of the heavens and the earth and all that Allâh hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? **In what hadîth (i.e. message) after this (Qur’ân) will they then believe?**”

فَلَعَلَّكَ سَخُونَ نَفَسَكَ عَلَىٰ إِثْرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسْفًا ﴿٣٠﴾

(4) 18-6. “Thou (i.e. Muhammad) wouldst only, perchance, fret thyself to death, after them, in grief, if they believe not in this hadîth (message).”

وَهَلْ أَتَنَكَ حَدِيثُ مُوسَى ﷺ

(5) 20-9. “Has the story of **حَدِيث** Mûsâ reached thee?”

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهُوَ الْحَدِيثُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ غَيْرِ عِلْمٍ وَيَتَخَذَّلَهَا هُرُوجًا أُولَئِكَ هُمْ عَذَابٌ مُّهِينٌ ﷺ

(6) 31-6. “But there are among mankind, those who purchase **idle tales**, without knowledge⁴ (or meaning), to mislead (mankind) from the path of Allâh and throw ridicule (on the Path): for such there will be a humiliating penalty.”

يَتَأَيَّهُ الَّذِينَ إِمَّا مُؤْمِنُوا لَا تَدْخُلُوا يُوَجَّهَتْ آنَتِي إِلَّا أَنْ يُؤَذَّنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيْتُمْ فَادْخُلُوا فَإِذَا طَعَمْتُمْ فَاتَّشَرُوا وَلَا مُسْتَعِنِسِينَ حَدِيثٌ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي الَّذِي فَيَسْتَحِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَّعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبُكُمْ وَقُلُوبُهُنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذِنُوا رَسُولُكَ اللَّهِ وَلَا أَنْ تَنْكِحُو أَزْوَاجَهُ مِنْ عَدِيهِ لَدَّا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﷺ

⁴ The only true knowledge is from Allâh as stated in: 4-166. “But Allâh beareth witness that what He (i.e. Allâh) hath sent unto thee (i.e. Muhammad) **He (i.e. Allâh) hath sent from His (own) knowledge**, and the malâ’ikah bear witness: but enough is Allâh for a witness.”

(7) 33-53. “O ye who believe! Enter not the Messenger’s houses, - until leave is given you, - for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking **لِحَدِيثِ مُسْتَعْنِسِينَ** familiar talk. Such (behaviour) annoys the messenger: he (Muhammad) is ashamed to dismiss you, but Allâh is not ashamed (to tell you) the truth. And when ye ask (his wives) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allâh’s Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allâh’s sight an enormity.”

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كَيْبَأَ مُنْتَشِبِهَا مَثَانِيَ تَقْشِعُرُ مِنْهُ جُلُودُ الَّذِينَ
تَخْشَوْنَ كَرَهَمُ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ
مَنِ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

(8) 39-23. “Allâh has revealed (from time to time) **الْحَدِيثِ** the most beautiful Hadîth (message) in the form of a Book, (i.e. Al-Qur’ân) consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Rabb⁵ tremble

⁵ Rabb means ‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion’ Mufradât alfâz al-Qur’ân by ar-Râghib al-

thereat; then their skins and their hearts do soften to the celebration of Allâh's praises. Such is the guidance of Allâh. He guides therewith whom He pleases, but such as Allâh leaves to stray, can have none to guide.”

١٣ تِلْكَ آيَةُ اللَّهِ تَنْتَلُوْهَا عَلَيْكَ الْحَقُّ فَبَأْيَ حَدِيثٍ عَدَ اللَّهُ وَآيَتِهِ يُؤْمِنُونَ

(9) 45-6. “Such are the ayât (i.e. messages) of Allâh, which We (i.e. Allâh) rehearse to thee (i.e. Muhammad) in truth; then in what **حدیث** **hadîth** (exposition) will they believe after (rejecting) Allâh and His ayât (messages)?”

هَلْ أَتَنَّكَ حَدِيثُ ضَيْفِ إِرَاهِيمَ الْمُكَرَّمِينَ

(10) 51-24. “Has the حديث **hadîth** story reached thee, of the honoured guests of Ibrâhîm?”

فَلَيَأْتُوا بِحَدِيثٍ مُّثْلَهٍ إِنْ كَانُوا صَدِيقِينَ

(11) 52-34. "Let them then produce a **Hadîth** حَدِيثٍ recital like unto IT (i.e. Al-Qur'ân), - if (it be) they speak the truth!"

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ

Isfahānî. Refer also to chapter 87: verses 2-3. Please note that the word has different meanings when it does not refer to the Creator).

(12) 53-59. “Do ye then wonder at **THIS** (i.e. Al-Qur’ân) **Hadîth** **الْحَدِيث** recital?”

أَفَبَدَا الْحَدِيثُ أَنْتُمْ مُدْهِنُونَ ﴿١١﴾

(13) 56-81. “Is it such a **Hadîth** **الْحَدِيث** (i.e. Al-Qur’ân) that ye would hold in light esteem?”

فَذَرُنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثَ سَنَسْتَدِرُ جُهَّمَ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١١﴾

(14) 68-44. “Then leave Me (i.e. Allâh) alone with such as reject this **Hadîth** **الْحَدِيث** (i.e. Al-Qur’ân): by degrees shall We (i.e. Allâh) punish them from directions they perceive not.”

فِيَأَيِّ حَدِيثٍ عَدَهُ يُؤْمِنُونَ ﴿١٢﴾

(15) 77-50. “Then what **Hadîth** **حَدِيث** (i.e. Al-Qur’ân), after that, will they believe in?”

هَلْ أَتَنَاكَ حَدِيثُ مُوسَىٰ ﴿١٣﴾

(16) 79-15. “Has the **hadîth** **حَدِيث** (story) of Mûsâ reached thee?”

هَلْ أَتَنَاكَ حَدِيثُ الْجُنُودِ ﴿١٤﴾

(17) 85-17. “Has the **hadîth** **حَدِيث** (story) reached thee, of the forces”-

هَلْ أَتَنَاكَ حَدِيثُ الْغَشِيشَةِ ﴿١٥﴾

(18) 88-1. “Has the hadîth حَدِيث (story) reached thee of the overwhelming (event)?”

SECOND FORM: حَدِيثًا

يَوْمَئِذٍ يَوْدُ الَّذِينَ كَفَرُوا وَعَصَمُوا أَرَسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكُتُمُونَ اللَّهَ حَدِيثًا

(19) 4-42. “On that Day those who reject Faith (in Al-Qur’ân) and disobey the messenger will wish that the earth were made one with them: but never will they hide a hadîth حَدِيثًا single fact from Allâh.”

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي رُوحٍ مُّشَيَّدَةٍ وَإِنْ تُصِبُّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبُّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَمَا لِهَوْلَاءُ الْقَوْمِ لَا يَكَادُونَ يَفْهَمُونَ حَدِيثًا

(20) 4-78. “Wherever ye are, death will find you out, even if ye are in towers built up strong and high!” If some good befalls them, they say, “This is from Allâh; but if evil, they say, “This is from thee” (O messenger). Say: “All things are from Allâh.” But what hath come to these people that they fail to understand a حَدِيثًا single fact?”

الَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَبِّ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

(21) 4-87. “Allâh! There is no god but He: of a surety He (*i.e.* Allâh) will gather you together against the Day of Judgment, about which there is no doubt. **And whose Hadîth حَدِيثًا word can be truer than Allâh’s?”**

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَئِكَ الْأَلَبِبِ مَا كَانَ حَدِيثًا يُفْرِتُ فِي وَلَكِنْ تَصْدِيقَ الَّذِي يَنْبَدِيَهُ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدَى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿١١﴾

(22) 12-111. “There is, in their stories, instruction for men endued with understanding. It is not a **hadîth حَدِيثًا** (tale) invented, but a confirmation of what went before it, - a detailed exposition of all things, and a guide and a Mercy to any such as believe.”

وَإِذْ أَرَرَ اللَّيْلُ إِلَى عَضِّ أَرْوَاحِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ عَضْهُ وَأَعْرَضَ عَنْ عَضِّ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَيْرُ ﴿١٢﴾

(23) 66-3. “When the messenger (Muhammad) disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allâh made it known to him (*i.e.* Muhammad), he confirmed part thereof and repudiated a part. Then when he (Muhammad) told her thereof, she said, “Who told thee this?” he (*i.e.* Muhammad) said, “He (*i.e.* Allâh) told me who knows and is well-acquainted (with all things).”

THIRD FORM: **الْأَحَادِيث**

وَكَذَلِكَ تَحْتَيِلُكَ رُبَّكَ وَيُعِلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَتَتِمُّ نِعْمَتُهُ عَلَيْكَ
وَعَلَىٰ إِلَيْكَ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أُوْيَكَ مِنْ قَبْلُ إِرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ

حَكِيمٌ

(24) 12-6. “Thus will thy RABB choose thee (Yusuf) and teach thee the interpretation of stories **الْأَحَادِيث** (and events) and perfect His favour to thee and to the posterity of Yacub - even as He (*i.e.* Allâh) perfected it to thy fathers Ibrâhîm and Ishâq aforetime! For Allâh is full of knowledge and wisdom.”

وَقَالَ اللَّهُدِيُّ أَشْرَكُهُ مِنْ مِصْرَ لِأَمْرَأِهِ أَكْرِمِي مَثَوَّهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ
نَتَّخِدَهُ وَلَدًا وَكَذَلِكَ مَكَنَّا لِيُوسُفَ فِي الْأَرْضِ وَلَنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ عَالِيُّ عَلَىٰ أَمْرِهِ وَلِكُنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(25) 12-21. “The man in Egypt who bought him, said to his wife, “make his stay (among us) honourable: maybe he (*i.e.* Yusuf) will bring us much good, or we shall adopt him as a son.” Thus did We (*i.e.* Allâh) establish Yusuf in the land, that We (*i.e.* Allâh) might teach him the **الْأَحَادِيث** interpretation of stories (and events). And Allâh hath full power and control over His affairs; but most among mankind know it not.”

رَبِّنَا أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْحَقْنِي مُصْلِحًا

(26) 12-101. “O My RABB! Thou (*i.e.* Allâh) hast indeed bestowed on me (Yusuf) some power, and taught me something of the **آلَّا حَادِيثٍ** interpretation of dreams and events,- O Thou (*i.e.* Allâh) Creator of the heavens and the earth! Thou art my Protector in this world and in the hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous.”

لَمَّا أَرْسَلْنَا رُسُلَنَا تَتَّرَا كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَأَتَبَعَنَا عَصْبَهُمْ عَصْبًا
وَجَعَلْنَاهُمْ أَحَادِيثٍ فَبَعْدًا لَقَوْمٍ لَا يُؤْمِنُونَ

(27) 23-44. “Then sent We (*i.e.* Allâh) Our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We (*i.e.* Allâh) made them follow each other (in punishment): We (Allâh) made them as a **أَحَادِيثٍ** tale (that is told): so away with a people that will not believe!”

فَقَالُوا رَبَّنَا يَعْدَنَ أَسْفَارَنَا وَظَلَمَوْنَا أَنْفُسَهُمْ أَحَادِيثٍ وَمَرْقَنَهُمْ كُلَّ قِيمَةٍ
مُمْزَقَةٍ فِي ذَلِكَ لَا يَنْتَلِكُنَّ كُلُّ صَبَارٍ شَكُورٍ

(28) 34-19. “But they said: “Our Rabb! Place longer distances between our journey- stages”: but they wronged themselves (therein).

At length We (*i.e.* Allâh) made them as a **أَحَادِيث** tale (that is told), and We (*i.e.* Allâh) dispersed them all in scattered fragments. Verily in this are ayât (messages) for every (one that is) patiently constant and grateful.”

The above **28 ayât** are all there are in Al-Qur’ân with the Qur’ânic Arabic word **hadîth!** As one can see there is no reference to Muhammad’s saying in any way whatsoever in the ayât. The word hadîth in the context refers to Al-Qur’ân or a narration as stated in Al-Qur’ân. Those who refuse to accept the Qur’ânic definition and give it their own meaning can do so. That is their choice, but in the hereafter they will be held accountable without doubt as stated in 41-40!

ONLY AL-QUR’ÂN WAS REVEALED TO MUHAMMAD (AS)
AND NO OTHER BOOK!

إِنْ يُوحَىٰ إِلَيْكُمْ أَنَّمَاٰ أَنْذِيرُ مُّبِينٌ

38-70. “**ONLY THIS (*i.e.* AL-QUR’ÂN) HAS BEEN REVEALED TO ME (MUHAMMAD): THAT I (MUHAMMAD) AM TO GIVE WARNING PLAINLY AND PUBLICLY.**” (cf: 6-19; 5-99; 51-50 & 51; 35-23 & 24 etc)

Al-Qur’ân: 10-15 to 18: [Allâh declares] “But when Our (*i.e.* Allâh’s) Clear messages (Ayât) are rehearsed unto them, **those (who are**

unbelievers) who rest not their hope on their meeting with Us - say: “Bring us a reading (other than this Qur’ân), or change this: [Allâh commands the Prophet to say the following words] Qûl - Say: “It is not for me (i.e. Muhammad), of my own accord, to change it: I (i.e. Muhammad) follow naught but what is revealed unto me [i.e. Al-Qur’ân]: if I (i.e. Muhammad) were to disobey my Rabb, I (Muhammad) should myself fear the penalty of a great Day (to come).” [Allâh commands the Prophet to say the following words] Qûl - Say: “If Allâh had so willed, I (i.e. Muhammad) should not have rehearsed it to you, nor would He (i.e. Allâh) have made it known to you. A whole life-time before this have I (i.e. Muhammad) tarried amongst you: will ye not then understand?” [Allâh declares]: “Who doth more wrong than such as forge a lie against Allâh, or deny His ayât [i.e. Al-Qur’ân]? But never will prosper those who sin.” [Allâh declares] “They serve, besides Allâh, things that hurt them not nor profit them, and they (the unbelievers) say: “these are our intercessors with Allâh.” Qûl - Say: “Do ye indeed inform Allâh of something He knows not, in the heavens or on earth? - Glory to Him! And far is He above the partners they ascribe (to Him)!” (cf. *Al-Qur’ân*: 2-79; 3-78; 2-174 ~ Allâh declares all other Books are not part of Allâh’s book)

29-51: “AND IS IT (i.e. *Al-Qur’ân*) NOT ENOUGH FOR THEM THAT WE (i.e. ALLÂH) HAVE SENT DOWN TO THEE (i.e. MUHAMMAD) THE BOOK (i.e. AL-QUR’ÂN) which is rehearsed to them? Verily, in IT (i.e. AL-QUR’ÂN) is Mercy and a Reminder to those who believe.”

Mark the words: “AND IS IT NOT ENOUGH FOR THEM”- (Most demand another book because they do not accept Allâh’s Book as being enough!)

ALLÂH STATES THE REASON FOR REVELATION IN 16-64:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَبَ إِلَّا لِتُبَيِّنَ لِمَنْ أَنْتَ مِنْهُمْ مِنْهُمْ مَنْ يَتَّبِعُ رَحْمَةَ لِقَوْمٍ
يُؤْمِنُونَ

16-64. “And We (i.e. Allâh) sent down the Book (i.e. *Al-Qur’ân*) to thee (i.e. Muhammad) FOR THE EXPRESS PURPOSE, THAT THOU SHOULDST MAKE CLEAR TO THEM THOSE THINGS IN WHICH THEY DIFFER, and that it should be a guide and a Mercy to those who believe.”

Kindly note both the above ayât end with: to those who believe! The question that should be asked of Allâh is: who are those that believe? Because did Allâh not say that He will answer all questions in 25-33? The answer is in 2-121:

2-121: “Those⁶ to whom We (i.e. Allâh) have sent the Book study it as it should be studied: they are the ones that believe therein: those who reject Faith therein, - the loss is their own.” (*If one has not studied Al-Qur’ân and understood that Al-Qur’ân is truly from Allâh through investigation then one cannot claim to be a believer!*)

Is the above ayât not clear enough what the true meaning of HADÎTH is from Al-Qur’ân?

ALLÂH strongly condemns those who do not judge according to His Arabic Glorious Qur’ân!

Al-Qur’ân: 5-44: [Allâh declares] “...if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) **kafîrûn** (unbelievers).”

Al-Qur’ân: 5-45: [Allâh declares] “...and if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) **zâlimûn** (wrong-doers).”

Al-Qur’ân: 5-47: [Allâh declares] “...if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better

⁶ 14-1: “A. L. R. A Book which We have revealed unto thee, in order that Thou (Muhammad) mightest lead MANKIND out of the depths of darkness into light - by the leave of their Rabb - to the way of (Him) the Exalted in power, worthy of all praise! ”-

than) those who **fâsik'kûn** (those who rebel).” (Numerous similar verses of warning abound in Al-Qur’ân)

If one rejects the ayât of Allâh then Allâh has no need of such a person, stated in 39-7!

إِن تَكُفُّرُوا فَإِنَّ اللَّهَ عَنِّيْ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفَّارَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَنْزُرُوا إِلَيْهِ وَزَرَ أَخْرَى ثُمَّ إِلَى رِبِّكُمْ مَرْجِعُكُمْ فَإِنِّيْ عُنْتُمْ مَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِمَا تَصْدُورُونَ

39-7. “**If ye reject Allâh, truly Allâh hath no need of you;** but He (i.e. Allâh) likes not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Rabb is your return, when He (Allâh) will tell you the truth of all that ye did (in this life). For He (i.e. Allâh) knoweth well all that is in (human) hearts.”

In 10-32 Allâh states that only Al-Qur’ân is absolute Truth and any other book will lead one astray.

فَذِلِّكُمْ أَنَّهُ رُبُّكُمْ الْحَقُّ فَمَاذَا عَدَ الْحَقِّ إِلَّا الْضَّلَلُ فَإِنِّيْ تُصَرَّفُونَ

10-32. “**Such is Allâh, your real Cherisher and Sustainer: apart from TRUTH (Al-Haqq i.e. Qur’ân), what (remains) but error? How then are ye turned away?”**

If anyone hides the truth of Allâh's messages after knowing the truth as stated in Al-Qur'ân, then take note of the following punishments etc: 2-159; 2-174-76!

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْرُونَ بِهِ مَنَّا قَلِيلًا
 أُولَئِكَ مَا يَأْكُلُونَ فِي طُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا
 يُزَكِّيُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧١﴾ أُولَئِكَ الَّذِينَ أَشْرَوْا الضَّلَالَةَ الْهُدَى
 وَالْعَدَابَ الْمَغْفِرَةَ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٢﴾ ذَلِكَ أَنَّ اللَّهَ نَزَّلَ الْكِتَابَ
 بِالْحَقِّ وَإِنَّ الَّذِينَ أَخْتَلُفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ عَيْدَرٌ ﴿١٧٣﴾

2-174. “Those who conceal Allâh's revelations in the Book, and purchase for them a miserable profit, - they swallow into themselves naught but fire; Allâh will not address them on the Day of Resurrection. Nor purify them: grievous will be their penalty.”

2-175. “They are the ones who buy error in place of guidance and torment in place of Forgiveness. Ah! What boldness (they show) for the Fire!”

2-176. “(Their doom is) because Allâh sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَنَا مِنَ الْبَيِّنَاتِ وَأَهْدَى مِنْ عَدٍ مَا يَنْهَا لِلنَّاسِ فِي
 الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ الْلَّعَنُونَ ﴿١٧٤﴾

2-159. “Those who conceal the Clear (ayât) We (i.e. Allâh) have sent down, and the guidance, after We (i.e. Allâh) have made it Clear for the people in the Book,-on them shall be Allâh’s curse, and the curse of those entitled to curse,”-

Reminder of the warning of giving any ayât one’s own meaning:

إِنَّ الَّذِينَ يُلِّهُدُونَ فِيءَ اِيَّتِنَا لَا تَخْفَوْنَ عَلَيْنَا اَفَمَنْ يُلْقَى فِي النَّارِ حَيْرٌ اَمْ مَنْ يَأْتِيءَ اِمِنًا يَوْمَ الْقِيَمَةِ اَعْمَلُوا مَا شِئْتُمْ اِنَّهُ مَا تَعْمَلُونَ حِسِيرٌ

41-40. “Those who pervert the truth in Our (i.e. Allâh) messages are not hidden from Us (i.e. Allâh). Which is better? – one that is cast into the fire, or one that comes safe through, on the Day of Judgment? Do what ye will: verily He (i.e. Allâh) seeth (clearly) all that ye do.”

The following ayât are further warnings and one should take careful note of the implications of refusing to accept the definitions according to Allâh’s Book:”

6-21. “**Who doth more wrong than one who inventeth a lie against Allâh or rejecteth His ayât?** But verily the wrong-doers never shall prosper.” (cf: 11-18)

6-112. “**Likewise did We (i.e. Allâh) make for every messenger an enemy, - evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. [...].**” (cf: 25-31)

In closing we wish to point out the following:

Each person should do his / her own study of the Divine Revelation if they want to know the real truth. The following Qur’ânic words have also been given wrong / corrupted meanings:

ALL THE REFERENCES OF SUNNAH IN AL-QUR’ÂN

SUNNAH: The word Sunnah appears 14 times in nine verses in Al-Qur’ân. No-where in Al-Qur’ân does this word refer to Muhammad’s sayings and practices. **The word Sunnah in Al-Qur’ân simply means: the ways / actions of Allâh!** Not of Muhammad!

1. The references are: Chapter 8 verse 38 (once); Chapter 15 verse 13 (once); Chapter 17 verse 77 (twice); 18 verse 55 (once); Chapter 33-38 (once); Chapter 33 verse 62 (twice); Chapter 35 verse 43 (thrice); Chapter 48 verse 23 (twice); Chapter 40 verse 85 (once); **TOTAL: 14**
2. **Shar’riah:** This word appears 5 times in Al-Qur’ân, and refers to Al-Qur’ân as the Law Giver, and not any other book

or sayings of anyone including Muhammad! The references are: 5-48; 7-163; **42-13**; 42-21; 45-18.

3. **Moulana: This word appears 2 times in Al-Qur'ân and refers only to Allâh alone as our Protector.** The references are: 2-286; 9-51. No human being should use this Qur'ânic word for themselves! It is a grave sin to do so! Muhammad says Allâh is his protector in 6-14! Musa says Allâh is his protector in 7-55. Yusuf says Allâh is his protector in 12-101. **Allâh says He alone is our Protector and Helper in 9-116 and 9-40!!!**

The following Qur'ânic ayât sums up the reactions of those who reject Allâh's Divine Messages (ayât) in favour of Bukari and other books:

43-78. “Verily We (*i.e.* Allâh) have brought the truth (Al-Haqq *i.e.* Al-Qur'ân) to you: **but most of you have a hatred for Truth (Al-Qur'ân).**”(Allâh establishes the Truth by His Qur'ân: 10-32; 42-24)

22-72. “**When Our (*i.e.* Allâh) Clear verses (from Al-Qur'ân) are rehearsed to them, thou wilt notice a denial on the faces of the unbelievers!** They nearly attack with violence those who rehearse Our (*i.e.* Allâh's) signs – (ayât of Al-Qur'ân) to them...!”

74 -49/51. “Then what is the matter with them that they turn away from admonition (of Al-Qur'ân)? - **as if they were affrighted asses, fleeing from a lion!**”

On the Day of Judgment they will be questioned for whom they rejected Allâh's Book:

16-27. **"Then, on the Day of Judgment, He (i.e. Allâh) will cover them with shame, and say: where are My 'partners' concerning whom ye used to dispute** (with the believers)? Those endued with knowledge will say: this Day, indeed, are the unbelievers covered with shame and misery,"-

Compiled by: Ahmed Moosa (Cape Town)

A BRIEF HISTORY OF AHADÎTH COMPILERS BY: MR.
SULAIMAN IBRÂHÎM, A SCHOLAR OF THE QUR'ÂN FOR
OVER 50 YEARS (PASSED AWAY ON 21 MARCH 2012)

It should be known that none of the Hadîth book writers were of Arab origin! Many were of Persian descent. They also did not live during the time of the Holy Prophet Muhammad (a.s) (7th century of the Christian era) or the sahabâhs time (Allâh is pleased with them-refer 9-100 & 8-63/4) or their immediate followers, nor did they meet in person with any of them. They lived approximately 250 to 300 years after the Prophet! That is in the 10th century of the Christian era. They collected their information from those who were not ear or eye

witnesses! Here follows a historical breakdown of the Hadîth⁷ book writers:

(1) Name of Author: Imâm Muhammad Ismâ'îl Bukhârî

Resident of: Bokhara ~ Died in the year: 260 After Hijrah.

Ahadîth collected: 600,000 ~ Number rejected 597,238

Number of Ahadîth selected for composition: 2,762

Percentage accepted 0.46% ~ Percentage rejected 99.54%

(2) Name of Composer: Imâm Muslim Bin Hajjaj – [claimed to be a student of Bukhârî]

Resident of: Neshapu ~ Died in the year: 261 After Hijrah.

Ahadîth collected: 300,000 ~ Number rejected 295, 652

Percentage accepted 1.45% ~ Percentage rejected 98.55%

Number of Ahadîth selected for composition: 4,348

(3) Name of Composer: Imâm Abû 'Îsâ Muhammad Tirmidhî

⁷ : It should be noted that the numbered ahadîth in the books exceed the accepted numbers mentioned, but this is due to the same hadîth being narrated by different persons with variations in the words. In essence the actual numbers of ahadîth are as stated.

Resident of: Tirmaz ~ Died in the year: 279 After Hijrah.

Ahadîth collected: 300,000 ~ Number rejected 296, 885

Percentage accepted 1.04% ~ Percentage rejected 98.96%

Number of Ahadîth selected for composition: 3,115

(4) Name of Composer: Imâm Abû Dâwûd

Resident of: Sistan ~ Died in the year: 275 After Hijrah.

Ahadîth collected: 500,000 ~ Number rejected 495, 200

Number of ahadîth selected for composition: 4,800

Percentage accepted 0.96% ~ Percentage rejected 99.04%

(5) Name of Composer: Abû Abdullah Ibn Majah al-Qazwini

Resident of: Qazveen ~ Died in the year: 273 After Hijrah.

Ahadîth collected: 400,000 ~ Number rejected 396, 000

Number of ahadîth selected for composition: 4,000

Percentage accepted 1% ~ Percentage rejected 99%

(6) Name of Composer: Imâm Abd-ur-Rahmân Ahmad Nisâ'i

Resident of: A village in Khurasan province ~ Died: 303 After Hijrah

Ahadîth collected: 200,000 ~ Number rejected 195, 679

Number of ahadîth selected for composition: 4,321

Percentage accepted 2.16% ~ Percentage rejected 97.84%

Amongst the six collectors, it is claimed that they collected a total of 2,300,000 Ahadîth (two million three hundred thousand)⁸. Out of this great number they *only* took 23,346 as the true sayings of the Prophet which equates to about 1.02%! Yet, out of the 23,346 Ahadîth they have been classified as follows:

- (a) “Sahîh (Sound). This name is given to the utterly faultless hadîth in which there is no weakness either in the chain of transmission (*Isnâd*) or in the text (*Main*) and in which there is no tendency to contradict any established belief of Islam.
- (b) Hasan (Approved) is like a Sahîh tradition except for the fact that **some of its narrators are found to have a defective memory** in comparison to the narrators of Sahîh Hadîth.
- (c) Da’if tradition is that in which there **is some defect either in the chain of transmission, or in proper understanding of the**

⁸: Al-Qur'an has approximately 6, 700 ayât!

transmission, or its contents are not in perfect agreement with Islamic beliefs and practices. It is in fact a tradition of weak or less reliable authority.

- (d) ***Mutawâtîr*** (Continuous) is a tradition reported by a large number of people in different times, so as to make it impossible for any falsehood to creep into it.
- (e) ***Mashhûr*** is a tradition which is handed down by at least three different reliable authorities, or, according to another view, a tradition which, although widely disseminated later, was originally transmitted by one person in the first generation.
- (f) ***Maudû‘ (Forged) hadîth*** is that which a liar fabricates and then attributes it to the Holy Prophet (may peace be upon him).
- (g) ***Muttafaq ‘Alaih*** (Agreed upon). A tradition accepted both by Imâm Bukhârî and Imâm Muslim and included in their respective collections.”

Reference: Sahîh Muslim (SH. Muhammad Ashraf Publishers & Booksellers) 1978 vol. 1 page ix.

- (h) Hadîth Qudsî ~!??? (Hadîth Qudsî contradicts Qur’ânic verses ~ 69-43/47; 10-15/16)

It is necessary that we analyse these classifications:

In (a) it is stated that ‘Sahîh (Sound)’ means: “...the utterly faultless hadîth in which there is no weakness either in the chain of transmission (*Isnâd*) or in the text (*Main*) and in which there is no tendency to contradict any established belief of Islam.” This definition needs to be tested. What is meant by the words: “...*in which there is no tendency to contradict any established belief of Islam*.” How does one determine what is “*established belief of Islam*”? Does it mean that the guidance of the Arabic Glorious Qur’ân is the basis on which the “*established belief of Islam*” is to be found? Must such “*established belief of Islam*” be in accordance with the *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân? If ‘Sahîh (Sound)’ Ahadîth contradicts the guidance in the *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân, does such Ahadîth remain as the “*established belief of Islam*” although it is classified as of “...the utterly faultless hadîth in which there is no weakness either in the chain of transmission (*Isnâd*) or in the text (*Main*)...”? Unfortunately, these questions are not answered by the classification in (a)! In fact it leaves room for much confusion!

In (b) it is stated that ‘Hasan (Approved- by them)’ means that it: “...is like a Sahîh tradition except for the fact that some of its narrators are found to have a defective memory in comparison to the narrators of Sahîh Hadîth.” This definition needs to be clarified. Why the Ahadîth whose narrators had ‘defective memory’ were not mentioned in brackets at the end of such Hadîth? Or why are there not books which mention such defective Ahadîth?

In (c) it is stated that ‘Da’if tradition’ means: “...that in which there is some defect either in the chain of transmission, or in proper understanding of the transmission, or its contents are not in perfect agreement with Islamic beliefs and practices.” This definition appears to be very problematic. Let us leave the less serious problem ones concerning the *transmission* for the moment. The more important point that needs clarity is the fact that “...its contents are not in perfect agreement with Islamic beliefs and practices.” There is no example given in order that one may understand what is really meant! The phrase “*Islamic beliefs and practices*” or as in (a) “*established belief of Islam*”, what does it actually mean? One must understand that when the Ahadîth is put into question then it leaves the Arabic Glorious Qur’ân alone as the source from which all ~ the Alims and common Muslims derive their Islâmic direction. On the other hand, realizing the

problematic nature of the Ahadîth has been defined in the seven +1 classification leaves much to be desired in order to claim that the Ahadîth is the second main source of Islâmic *beliefs and practices*! The reason for this statement is the fact that the status of the narrators and the Ahadîth and also the people who reported the Ahadîth is being put into question.

In (d) it is stated that ‘*Mutawâtir* (Continuous)’ means that it: “...is a tradition reported by a large number of people in different times, so as to make it impossible for any falsehood to creep into it.” How do “...a large number of people in different times... make it impossible for any falsehood to creep into it?”

Let us understand the meaning of the statement that “...a large number of people in different times... make it impossible for any falsehood to creep into it”, how can this argument be approved? Take the example of hundreds of millions Chinese Buddhist or one billion Hindus, or one billion Christians who believe that God has a son ~ and who believe that the statues of these religions are most important to worship, ~ would it be possible therefore that it “make it impossible for any falsehood to creep into it” when such belief was established and agreed to by over three billion people?

Al-Qur'ân: 6-116: [*Allâh declares*]: “Wert thou to follow the majority of those on earth, they will lead thee away from the way of Allâh. They follow nothing but conjecture: they do nothing but lie.” (In other words, the true believers in the Qur'ân only will always remain few at all periods of time ~ as the first believers did ~ refer to Al-Qur'ân: 6-116; 11-1; 37-170; 12-103; 4-115; 13-1;)

In (e) it is stated that: “*Mashhûr* is a tradition which is handed down by at least three different reliable authorities... according to another view, a tradition which, although widely disseminated later, was originally transmitted by one person in the first generation.” How does one establish that it “was originally transmitted by one person in the first generation” when none of the original witnesses survived to give evidence?

In (f) it is stated that ‘*Maudû* ‘(Forged) hadîth’ means: “...that which a liar fabricates and then attributes it to the Holy Prophet (may peace be upon him).” If such Ahadîth are present in the Ahadîth books how could we trust such books?

In (g) it is stated that ‘*Muttafaq ‘Alaih* (Agreed upon)’ means: “A tradition accepted both by Imâm Bukhârî and Imâm Muslim and included in their respective collections.” This means that the total

number of Aḥadīth collected are not accurate – in fact the 23,346 is not the truth!

(i) The 8th type: ~ Hadīth Qudsī ~ is also invalidated by the following verses of the Glorious Arabic Qur’ān:

Al-Qur’ān: 69-43 to 47: “(This is) a Message sent down from the *Rabb* of the *âlamîn* (worlds). And if the ..apostle (i.e. Muhammad) were to invent any sayings in Our (i.e. Allâh’s) name, We (i.e. Allâh) should certainly seize him by his (i.e. Muhammad) right hand, and We (i.e. Allâh) should certainly then cut off the artery of his (i.e. Muhammad’s) heart: nor could any of you withhold him (from Our wrath).” (cf: Al-Qur’ān: 10-15/16)

10-36: ‘But Most of them follow nothing but fancy (imagination): truly fancy can be of no avail against Truth. Verily Allâh is well aware of all that they do.’

From the above eight classifications one can easily see that it is not fitting to be associated with Aḥadīth which contains such defects be part of “Divine guidance.”

**ALLÂH ALONE DOES TAFSEER OF HIS DIVINE
REVELATION:**

Surah 25 v 33: “**And no question do they bring to thee but We (Allâh) reveal to thee the truth and the (best) TAFSEER (thereof).**” (*Check Arabic to verify the word Tafseer is there and it appears only once in the entire Qur’ân!*)

The weightiest Message is Al-Qur’ân:

Al-Qur’ân: 6-19: [*Allâh commands the Rasûl*] “*Qûl* - Say: ‘What thing is most weighty in evidence?’ Say: ‘Allâh is witness between me (*i.e. Muhammad*) and you; this Qur’ân (the most weighty in evidence) had been revealed to me (*i.e. Muhammad*) by inspiration, that I (*i.e. Muhammad*) **may warn you and all whom it (*i.e. Qur’ân*) reaches.** [...]’ (*to warn only with Al-Qur’ân*)

2-170: “When it is said to them: “Follow what Allâh hath revealed:” they say: “Nay! We shall follow the ways of our fathers.” **What! Even though their fathers were void of wisdom and guidance?**”

17-89: “And We (*i.e. Allâh*) have explained to man, in this Qur’ân, every kind of similitude: **yet the greater part of men refuse (to receive it) except with ingratitude!**”

13-1: “A.L.M.R. These are the signs (ayât) of the Book (Al-Qur’ân): that which hath been revealed unto thee (Muhammad): from thy Rabb is the Truth; but **most men believe not.**”

Now that we know the facts about the compilation of these ‘fairy tales’ [refer to 31-6] which Allâh calls IDLE TALES are we still going to keep on indoctrinating the masses and conceal the TRUTH? Then take note of the following severe warnings by Allâh!!!

2-42. “And cover not truth with falsehood, NOR CONCEAL THE TRUTH WHEN YE KNOW (what it is).”

2-174. “Those who conceal Allâh’s revelations in the Book (*i.e.* Al-Qur’ân), and purchase for them a miserable profit, - they swallow into themselves naught but fire; ALLÂH WILL NOT ADDRESS THEM ON THE DAY OF RESURRECTION; NOR PURIFY THEM: GRIEVOUS WILL BE THEIR PENALTY. 175. They are the ones who buy error in place of guidance and torment in place of Forgiveness. Ah! What boldness (they show) for the Fire! 176. (Their doom is) because ALLÂH SENT DOWN THE BOOK (*i.e.* Al-Qur’ân) IN TRUTH but those who seek causes of dispute in the Book are in a schism far (from the purpose).”

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WESTERN CRITICS

Western critics of the Qur'ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as “poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

QUOTE FROM IMAM GHAZZALI:

“Allâh has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would Allâh enter in a body, as Allâh existed by Himself before all originated things and there was nobody along with Him? Allâh is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. Allâh exists by Himself without the substances of a body. Allâh is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble Allâh!” (Ghazzali - “The Revival of the Religious Sciences” Vol. 1).

Muslims have abandoned **Al-Qur'ân**, the Greatest Gift from Allâh as Muhammad will bear witness on the Day of Judgment:

The following question will be posed to Muhammad on Day of Judgment: keep in mind this question will be posed in the distant future yet it is already in Al-Qur'ân for us to take note:

4-41. “How then if We (i.e. Allâh) brought from each people a witness, and We (i.e. Allâh) brought thee (i.e. Muhammad) as a witness against these people!”

25-30: “Then the Messenger (i.e. Muhammad) will say: “O my Rabb! Truly my people took this Qur'ân for just foolish nonsense.” (Because they believed in man written hadîth books and rejected Allâh's Qur'ân)!

One of the reasons for rejection of the Divine Revelation could be to make money / livelihood as Allâh so aptly says:

56-80/2: “A Revelation (Al-Qur'ân) from the Rabb of the worlds. Is it such a hadîth (message) that ye would hold in light esteem?”
And have ye made it your livelihood that ye should declare it false?”

And in doing so they will not be guided by Allâh:

16-104. “Those who believe not in the ayat (signs) of Allâh, - Allâh will not guide them, and theirs will be a grievous penalty.”

These enemies of Allâh keep people away from Allâh's Revelation and they themselves also keep away destroying themselves:

6-26. "Others they keep away from it (*i.e.* Al-Qur'ân) and themselves they keep away; **but they only destroy their own souls**, and they perceive it not."

Following majority, chiefs and leaders blindly:

6-116. "**Were you (*i.e.* Muslims) to follow the majority of those on earth, they will lead you away from the way of Allâh (into hell). They follow nothing but conjecture; they do nothing but lie.**"

2-166/167. "Then would those who are followed clear themselves of those who follow (them): they would see the penalty, and all relations between them would be cut off. And those who followed would say: **"If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us."** Thus will Allâh show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire."

2-170. "**When it is said to them: "Follow what Allâh hath revealed:" they say: "Nay! We shall follow the ways of our fathers."** What! Even though their fathers were void of wisdom and guidance?"

Muhammad followed only the Divine Revelation:

12-108. [Allâh commands the Rasûl to] “*Qûl*: Say (Muhammad): This is my way [*i.e.* the Qur’ânic way]: I (*i.e.* Muhammad) call to Allâh, with certain knowledge (*i.e.* Al-Qur’ân only) ~ I and those who follow me (*i.e.* Muhammad,).....”

The Duty of Muhammad:

5-99. “**The Messenger’s (*i.e.* Muhammad’s) DUTY is but to proclaim (Al-Qur’ân). [...]”** (5-92; 51-50/51 etc)

42-48. “If then they turn away (from Al-Qur’ân); **We (*i.e.* Allâh) have not sent thee (*i.e.* Muhammad) as a guard over them. Thy (*i.e.* Muhammad’s) duty is but to convey (the Message of Al-Qur’ân). [...]”** (refer also to : 17-26; 64-12; 72-20/23; 2-256; 7-206, 6-50; 2-272; 16-82; 4-80; 24-54/56; 27-92; 42-30;)

Email ymoosa786@hotmail.com for this book and others on Al-

Qur’ân or go to: link for many qur’ânic files on various topics:

<https://drive.google.com/open?id=0BywNe3dxy2PGbjQ2T1c2Z3RzRkk>

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43-44. “THE (*i.e.* QUR’AN) IS INDEED THE MESSAGE, FOR THEE (*i.e.* MUHAMMAD) AND FOR THY PEOPLE; AND SOON SHALL YE (ALL) BE BROUGHT TO ACCOUNT.”

